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ability to distinguish between the essential and the non-essential. Like so many other books which are now appearing, it is less concerned with the biographical aspect of the life of Paul than with his teachings. A separate chapter is given to each one of the epistles which modern criticism has finally agreed with tolerable unanimity to accept as genuine. In the presentation of the teaching of Paul, Dr. Abbott is more concerned with a modern exposition than with technical details. Its spirit is reverent, though critical, and its insistence upon the development in Paul's thought is far more rational than that of Matheson. It is distinctly encouraging to find that the present interest in Paul is discovering his true value, not in his formal thought, but in his religious teachings. As Dr. Abbott says: "Paul was not only in advance of his own time; he is still in advance of all times," for Judaism is not a thing of the past, but abides in all sorts of religious worship. Dr. Abbott has plunged to its very heart when he describes Paulinism as a message of infinite and eternal love, that the way to God's heart is always open, that He gives life without price. It is a book to be read by every thoughtful and perplexed Christian. S. M.

New Testament Studies. The Principal Events in the Life of Our Lord. By RIGHT REV. MGR. THOMAS J. CONATY, D.D., Rector of the Catholic University, Washington. New York, Cincinnati, Chicago: Benziger Bros., 1898. Pp. 252. \$0.60.

This manual is intended as a means of teaching children the most important facts in the life of Christ. It is essentially a book for class study. The lesson is divided into three parts: first, a text which is to be learned and recited, then a reflection drawn from the text for the sake of moral teaching, and then three or four questions to suggest other lessons which may be drawn. The book is illustrated with a large number of cuts. A small dictionary of the Bible is attached to it, together with a map of Palestine, and a somewhat remarkable bird's-eye view of the land. On the whole, we must say that the book is a successful compromise between inductive study and catechetical instruction. The answers to the questions are often admirable in their compactness, as for example: "What was the keynote of Christ's first discourse? Love for the poor, to whom he was sent as an anointed one to evangelize them; love for those in sorrow, that he might heal their wounds; love to the blind, that they might by him be made to see." S. M.